THE

EVIDENCE;

OR,

Religious and Moral Gazette.

RELIGION AND MORALITY ARE THE BASIS OF HUMAN FELICITY.

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TO YOUTH.

WOULD you avoid the vices to which you are exposed, pay strict attention to examples which are before you, and make a correct estimate. Look on the grey-headed old man, sunk in vice, worn out by intemperance, useless, despised, neglected and hated by all. And then ask yourself, do I want to be like that poor, wretched pest of community. Is this the creature into which I hope to grow? Is it my desire, that this soul be guided by such infamy and disgrace, as I see in that miserable tavern-haunter, reeling and wallowing in his filth? Having questioned with yourself thus, deliberately; enquire, what will lead to this ignominy, and you have the answer; sinful customs contracted in youth.

FROM this despicable object, turn your mind to the figure of a respectable character, ripe in years, competently furnished with the fruits of honest industry, of noble disposition, of expanded charity, of unblemished morals, loved and respected by all, and happy and placid in his own mind; and then ask yourself this question, is this the venerable figure, I hope to resemble, should I arrive to his years? If so, then despise tipling; gambling, profanity, knavery, rioting and debauchery, for a taste for these will utterly defeat your wish. Sinful customs contracted in youth, almost forever make despicable old men.

To Children and Youth.

An EXTRACT.

"HONOR thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

FROM father and mother all other duties originate. Duty is reciprocal. Parents must not provoke their children to wrath, but bring them up in the nurture and admonition of the Lord; and children must honor their parents. The command is a little varied in Leviticus. *Ye shall fear every man his mother and father, and keep my sabbaths.* Honor in that passage is explained by fear in this. Father is mentioned first in the one, but mother in the other, probably intimating that both have an equal claim upon the honor and fear of children. Instruction of a delicate nature may be involved in the appendix to the command; "ye shall fear every man his mother and father, *and shall keep my Sabbaths.*" The command of a mother and father is binding; but if it interfere with the command of God, obey God rather than man. Should parents require that children break the Sabbath, or throw con-

tempt on any of God's ordinances; obedience, otherwise indispensable, must be withheld, that we may discover proper respect to the highest of all authorities.

GRATEFUL and affectionate ought we to be to our parents. They watched over our infant years with anxiety, and have been unremitting in their friendly offices. Their kind attachment to us, their mature judgment, and their authority over us, lay the foundation of dutiful attachment to their persons, deference to their judgment, and obedience to their commands. If they are in circumstances which require our sympathy or service, how can pity be better expressed, than by returning the sympathy and service which we received from them, when in infancy we were thrown helpless upon their care. The profligate Jews had a strange contrivance for satisfying their own minds, while they neglected this duty. Our Lord severely animadverts upon their conduct, Matt. xv. 3. 6. The supply, to which parents were entitled, they devoted by a rash vow to the sacred treasury, and thereby vainly imagined, and were confirmed in the imagination by an avaricious priesthood, that they were absolved from any further obligations to either of their parents. Such evasions are in the highest degree criminal. *Children*, says the apostle, *obey your parents in the Lord, for this is right. Obey your parents in all things, for this is well pleasing in the sight of the Lord.* The child Jesus was subject to his parents; and he ended a useful life by an act of duty to his mother, providing for her future sustenance and comfort.

ALL nations have had some sense of the duty, which children owe to their parents. It was enacted by the Athenian Legislature, that whoever refused to maintain his aged parents should be deemed *infamous*. The laws of Romulus carried the matter much too far, subjecting the child, of whatever age, or however dignified by talents, office, or reputation, so entirely to the power of the parents, that of his own authority he might imprison or enslave him, and even put him to death. The youth of Sparta were obliged to rise up, whenever their superiors in age appeared, to give place, meeting them in the street, and to be silent in their presence. This duty, as all others, was tought very deficiently, in the systems of morality known to the Gentiles. In the sacred page it appears in its full extent, and is enjoined by proper motives. The command before us includes relative duties of every kind, requiring us to be dutiful to superiors, whether in family, the church, or the state.

THIS commandment is the first, to which a promise is annexed. In the second commandment, indeed, there is a general declaration of mercy towards them, who love God, and keep his commandments. But this is the only precept of the decalogue, which contains a promise peculiar to itself.

LET children honor their father and mother, that their days may be long upon the land, which the Lord their God giveth them. Under the Jewish dispensation, to curse, or to strike a parent was punished with death. The same punishment was inflicted on those, who continued in stubborn disobedience to a parent's command. But obedient children dwelt in safety. The blessing of God visibly attended them, securing such temporal prosperity, as would be for their real advantage. Such persons live in honor and peace. They shall come to their grave in a

full age, as a shock of corn cometh in its season. The heathen encouraged obedience to parents by the same argument. Euripides says, that *children, who honor their parents, are dear to the Gods, both living and dead.* Senarius is mentioned by Stephanius as saying; "Thou shall live as long as thou canst desire, if thou nourish thy aged parents." Hence Xenophon's description of children who deserve praise; *those who nourish the aged.* The daughter, whose breasts suppiied nourishment to an aged father, arbitrarily condemned to die by hunger, has acquired fame which ages shall listen to, and respect. Such actions perpetuate the name, and give a kind of immortality on earth.

PHILOLOGOS.

MATT. XXVii. 26. MODE OF CRUCIFICTION AMONG THE ROMANS.

WHEN a person was crucified, he was nailed to the cross, as it lay upon the ground, through each hand extended to its utmost stretch, and through both the feet together; the cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means the body, whose whole weight hung upon the nails, which went through the hands and feet, was completely disjointed, and the sufferer at last expired by the force of pain. This kind of death, which was the most cruel, shamefui and cursed death, that could be divised, was used only by the Romans for slaves, and the basest of the people, who were capital offenders. Sometimes a fire was kindled at the foot of the cross, that so the sufferer might perish by the smoke and flame. The Emperor Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty. It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet were laid and fastened. Without this the criminal could not long continue nailed to the cross, the whole weight bearing upon his hands. Some assert that there are no traces of this footstool in those descriptions of the cross, which the most ancient Greek and Latin writers have left us: but they speak of a kind of wooden horse, upon which the suffering person was, as it were, mounted, that so his hands might not be torn asunder by the weight of his body; this was a large peg fixed about half way up the cross, as appears in *Justin*, *Irenaeus*, and others. Sometimes they who were fastened upon the cross, lived long in that condition. *Andrew* is believed to have lived three days upon it, others nine days. *Eusebius* (lib. vii. chap. 8.) speaks of certain martyrs in Egypt, who were kept on the cross till they were starved to death. Sometimes they were devoured by birds and beasts of prey:

——cruxillum tollat in auras,
Viventerque oculos offerat alitibus.

PRUDENT.

And generally they are devoured after death by wolves, dogs, and birds. Guards were appointed to observe that none should take them down and bury them. B.

The success of missionary efforts in India.

The following extract of a letter has been obligingly handed to us for publication, by a respectable gentleman of this city, to whom it was addressed.

I shall now give you a brief sketch

of the state of the mission in India. Last year our four brethren, who came by way of America, arrived, all safe, and soon after six missionaries from the London Missionary Society arrived at Madras. Three of these are settled in Ceylon, two at Vizagpatnam, and one is at Tranquebar. Since that two more from the same society arrived in India, designed for Surat, one of whom (Dr. Taylor) is now with me, having come to see us, and spend a little time with us before he goes to the place of his destination. We are on very friendly terms with all these our brethren. Thus you see the enemy's kingdom in this country is invested on all sides. One of these last mentioned, is about to marry an American lady from New-York, who, with Mr. Smith and family of that city attended our worship this evening.

SINCE my arrival in this country 84 persons have, by baptism or letter, been joined to the church. Eight out of this number have been removed by death, all of them in the Lord: six have been excluded, and of those who remain, I reckon ten doubtful characters. There are now about fifteen persons under hopeful impressions, (all natives) several of whom I hope to baptize next ordinance day. We have already baptized sixteen this year. On account of the widely separated state of our members, it is in contemplation to divide the church into four churches, and to appoint native pastors of at least three of them. I trust this scheme, which I doubt not will be for the furtherance of the gospel, will very soon be put in execution.

THE third volume of the Bible from Job to Canticles inclusive, is published. The second edition of the New-Testament will be out in about a month; the prophets are begun, and we intend to begin printing the historical books from Joshua forward in a few weeks. The gospel by Matthew is printed (nearly) in the Mahratta language; nearly the whole New and some parts of the Old are translated into that language, that of Orissa, the Hindostannee, and Persian. The gospels in Hindostannee, and Matthew in Persian are printed for the college at another press. We have some more extensive plans for translations in contemplation, if God prosper us. —A. M. M.

W. CAREY.

TO PREACHERS.

AN EXTRACT FROM THE LIFE OF DOCTOR TAPPAN, LATE PROFESSOR OF HARVARD COLLEGE.

IT was impossible for young men of liberal minds to hear his public lectures with the well adapted and fervent prayers, which introduced and followed them, without a conviction, that religious truth could be vindicated by argument, and that christian piety ennobled the soul and wielded the best enjoyments. So singular was the assemblage of excellent qualities, which appeared in his public performances at the university, that the nicest criticism could discover nothing inelegant in the style; the most metaphysical mind could point out nothing unfair or inconclusive in the argument; the warmest piety was sensible of nothing indevout: the coldest philosophy could bring no charge of weakness or enthusiasm.

[*Pan.*

BIOGRAPHY.

THE LAST SCENE OF DOCTOR TAPPAN'S LIFE.

LET us then turn aside, and behold the scene, where the good

man's character is tried. Though Doctor Tappan's sickness was short it was long enough to display his humility and faith, to confirm the truths he had preached, and to glorify the Saviour, in whom he had believed. The notice of approaching dissolution, though very sudden, did not discompose him. With many expressions of humility and selfabasement intermingled, he declared his hope in the infinite mercy of God through the atonement of Christ. At the beginning of his sickness, his spiritual prospect was clouded. He had such a sense of the evil of sin, and of his own ill desert, that nothing could afford him the least hope of eternal life, but the all-sufficient grace of the Redeemer. In that he found rest for his soul. After such solemn and prayerful examination of himself, as becometh a man hastening to the bar of eternal justice, he found reason to hope, that he was the subject of saving religion. At the last, though he showed in a remarkable degree, the spirit of a penitent, he had strong consolation.

A FULL account of his dying exercises will not be attempted. But there are a few particulars, too striking to be concealed. When his wife, with unutterable tenderness, expressed some of the feelings, which were excited by the thought of parting with him, he said; "*If God is glorified, I am made forever.* Can't you lay hold of that? Can't you lay hold of that?" To his sons he expressed his sorrowful apprehension of the religious state of the college. On being told, that the students were more attentive, than they had been, to the bible, he replied; "*Well, the bible ever has been, and ever will be the best guide for young men.*" He charged his children to be very attentive to their mother, adding: "It is in the power of children to plant a thousand daggers in the hearts of their parents." In the same interview, he said; "I charge you to love God supremely, and to love your neighbour, as yourselves. For without these, there is no true religion."

DOCTOR Tappan's death was no common calamity. To the surviving partner and children, and the other near connections, no tongue can describe the greatness of the affliction. Youthful genius and virtue mourned the decease of a friend and patron. The church and nation lost one who had sought and prayed for their welfare. The university felt, that one of her pillars was fallen. Religion herself wept over the tomb of TAPPAN, who had pleaded her cause, lived for her honour, and rejoiced in the hope of her approaching triumph. It is rarely the case, that the death of any man is so extensively felt, so generally noticed and so tenderly lamented. [*ib.*

ANECDOTE.

From the life of the Rev. William Tennent.

WHEN the late Rev. G. Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New-Jersey. Mr. Whitefield and a number of other clergymen, among which was Mr. Tennent, were invited to dinner by a gentleman in the neighborhood where the late Mr. William Livingston, since governor of New-Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labors were crowned. He greatly lamented,

that all their zeal, activity and fervor availed but little; said that he was weary with the burdens and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labor. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield turning to him, and tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question: What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master let me return home and be discharged from this hard service?' What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ?" The mild, pleasant, and christian-like manner, in which this reproof was administered, rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err even in desiring, with undue earnestness, "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the christian in this respect to say, "All the days of my appointed time will I wait till my change come."

OBITUARY.

We presume the following account of the death and character of Mr. Pitt, one of the most eminent statesmen any age or country has produced, will be interesting to most of our readers. It is copied from the Christian Observer. Ed's. Pan.

THE RIGHT HON. WILLIAM PITT.

On Thursday, the 24th January [1806] at half past 4 in the morning,

at his house at Putney, died, in his 48th year, the Right Hon. William Pitt, First Lord of the Treasury, and Chancellor of the Exchequer. The life of this distinguished statesman had been despaired of for some days, and his health had materially declined for many weeks antecedent to his dissolution; a journey, which he took to Bath for the sake of the waters, having failed to produce the expected benefit. It was said that he was informed by his physicians of his approaching end, on Tuesday, the 22d January, and that he appeared to receive the intimation, although it was unexpected, with that firmness, which was natural to him. We are happy to be able to copy from the newspapers of the 24th January, the following particulars respecting his last days, which are said to be "from authority."

"Upon being informed by the Bishop of Lyncoln of his precarious state, Mr. Pitt instantly expressed himself perfectly resigned to the divine will, and with the utmost composure asked Sir Walter Farquebar, who was present, how long he might have to live. Mr. Pitt then entered into a conversation of some length with the Bishop of Lincoln upon religious subjects. He repeatedly declared in the strongest terms of humility a sense of his own unworthiness, and a firm reliance upon the mercy of God through the merits of Christ. After this the Bishop of Lincoln prayed by his bed-side for a considerable time, and Mr. Pitt appeared greatly composed by these last duties of religion. Mr. Pitt afterwards proceeded to make some arrangements and requests concerning his own private affairs, and declared that he died in peace with all mankind."

When we advert to the account which was given of the last hours of the late Duke of Bedford, we feel a sensible satisfaction in reflecting that the same philosophical death has not characterized the late prime minister of this country. Mr. Pitt, as well as Mr. Burke, in yielding up their departing spirits, appear to have professed the good old faith of their country. Under what precise circumstances of bodily, or mental debility, any of the expressions ascribed to Mr. Pitt may have been delivered; and whether some of them may have been spoken merely in the way of assenting to questions, put, according to the forms of our church, in her order for the visitation of the sick, by the respectable prelate, once his tutor, who attended him, we are not particularly informed. It is impossible for us at the present moment not to feel a very deep regret that a regular attendance on the duties of public worship did not constitute a part of the character of this illustrious politician. We mention this circumstance, because we fell it to be our duty to qualify the accounts, which we receive of the Christian end of distinguished personages, by some reference to the general course of their lives, which, undoubtedly, must be allowed to be the least fallible index of human character.

A Comparative View of the Natural Small Pox, Inoculated Small Pox, and Vaccination, in their Effects on Individuals and Society.

NATURAL SMALL POX.

For twelve centuries this disorder has been known to continue its ravages, destroying every year an immense proportion of the population of the world.

It is in some few instances, mild, but for the most part violent, pain-

ful, loathsome, dangerous to life, and always

CONTAGIOUS.

One case in three dangerous, one in six dies. At least half of mankind have it, consequently one in twelve of the human race perish by this disease. In London three thousand die annually, forty thousand in Great Britain and Ireland.

The eruptions are numerous, painful, and disgusting. Confinement, loss of time and expense are certain, & more or less considerable. Precautions are for the most part unavailing. Medical treatment necessary, both during the disease, and afterwards. It occasions pitts, scars, seams, &c. disfiguring the skin, particularly the face. The subsequent diseases are scrophula in its worst forms: diseases of the skin, glands, joints, &c. and loss of sense, sight or hearing frequently follow.

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It is attempting to cross a large and rapid stream by swimming, when one in six perishes.

INOCULATED SMALL POX.

For the most part mild, but sometimes violent, painful, loathsome and dangerous to life; always *Contagious*, and therefore gives rise to the Natural Small Pox, and has actually, by spreading the disease, increased the general mortality seventeen in every thousand.

One in forty has a dangerous disease, one in three hundred dies. And in London, one in an hundred.

Eruptions are sometimes very considerable, confinement, loss of time, and expense certain, and more or less considerable; preparation by diet and medicine necessary, extremes of heat and cold dangerous; during ill heath, teething and pregnancy to be avoided, medical treatment usually necessary. When the disease is severe, deformity probable, and subsequent disorders as in the Natural Small Pox.

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It is passing the river in a boat subject to accidents, where one in three-hundred perishes and one in forty suffers partially.

VACCINATION

Is an infallible preventative of the Small Pox, always mild, free from pain or danger, never fatal, not contagious.

No eruption but where vaccinated. No confinement, loss of time, or expense necessary. No precaution, no medicine required, no consequent deformity. No subsequent disease.

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It is passing over a safe bridge.

Communications for the Religious and Moral Gazette, free of postage, will be gratefully received.

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